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Churches of Christ...

The report...Commission
on the Church and Social...

New York

[1912]

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The Report
of the Commission
on the Church
and Social Service

to the

Federal Council
of the Churches of Christ
in America

As adopted by the Council, December 9, 1912
in the Quadrennial Session at Chicago, Ill.

THE FEDERAL COUNCIL OF THE CHURCHES OF
CHRIST IN AMERICA

National Offices: 1611 Clarendon Bldg., 215 Fourth Avenue,
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Report of the Commission on the Church and Social Service

During the larger part of the Quadrennium, the Commission was directed by voluntary service which, while not unremitting, was not ineffective. Several important Conferences were held, each marking some progress. The scope of its work became apparent and the pressure upon it brought about its gradual organization for effective procedure.

A Committee of Direction was selected, and Rev. Charles Stelzle was elected as Secretary. During the latter part of this earlier period, the Commission had an office in the Presbyterian Building and the Secretary was given some clerical assistance. Committees on Propaganda and Research were appointed and prosecuted their work with unusual effectiveness when it is remembered that the service was rendered entirely by men occupied in other fields which constituted their primary obligation.

Under the direction of Mr. Stelzle, wide correspondence was opened up and conferences of inquiry were held with some of the leading social workers of the nation. Literature was distributed in large quantities, including "The Church's Appeal in Behalf of Labor" and "The Church and Modern Industry." Mr. Stelzle served as Fraternal Delegate to the American Federation of Labor each year and Labor Sunday was widely observed.

Perhaps the most important operation during this preliminary period was the investigation of the steel industry at South Bethlehem, Pennsylvania, the report of which received wide distribution and was regarded as one of the most important utterances on the industrial situation that had been made up to that time by the Church.

Record should be made of the important voluntary service rendered by Secretary Stelzle, who, in addition to his own large task, gave to the Federal Council not only his unusual talent, wide information, and effective secretarial ability, but also a large proportion of time in efficient service, and it is largely due to this that we were able to maintain important work under purely voluntary organization.

The momentum of the work already accomplished and the wide and rapidly opening field impelled the Executive Committee of the Federal Council, at its Annual Meeting at Washington, January 25th, 1911, to appropriate a sum sufficient to begin the prosecution of organized work and a special committee, appointed for the purpose, recommended that the Rev. Charles S. Macfarland be invited to assume the Secretaryship, and he was unanimously elected. Dr. Macfarland's preparation had included pastorates in a mission, a suburban church, a country church, and one in an important industrial center; experience as a university teacher and lecturer; as a writer; and as a social worker. He began the work of organization in the early summer, and in October, 1911, the present program was in operation.

Miss Caroline W. Chase was called from the offices of the American Baptist Foreign Mission Society in Boston, as Assistant to the Secretary. Rev. G. Frederick Wells, then Research Secretary of the Federal Council, was elected as Clerk of the Commission, and offices were opened in association with those of the Federal Council in New York.

Some additions were made to the personnel of the Commission, and it now includes leading Social Workers, Home Mission Secretaries, Ecclesiastical Officials, Theological Professors, College Presidents, Professors of Economics, Business Men, Labor Leaders, Pastors, and other representatives, so that nearly every needed element is included. The Committee of Direction has voted to request the Nominating Committee of the Federal Council to add women to its membership in an interest which is probably apparent.

The report of the Secretary for 1911 has been printed in the Annual Report of the Executive Committee of the Federal Council. It recorded three meetings of the Commission during that year and monthly meetings of its Committee of Direction, presented the Plan of Work adopted by the Commission; recorded the beginning of interrelated work between the denominational departments, the Commission, and the National Agencies for social uplift; plans for literature; the institution of the campaign for one-day-in-seven for indus-

trial workers, and other similar work. A large amount of field work and secretarial visitation was reported, including a brief visit to England for the study of federation and social movements abroad. It was evident that a wide sphere had been opened up and the plans of the Commission were approved by the Executive Committee of the Federal Council in Pittsburgh, December 12, 1911.

At the meeting of the Executive Committee of the Federal Council at Pittsburgh, Dr. Macfarland was elected as Acting Executive Secretary of the Council, and the Commission somewhat reluctantly voted to comply with this arrangement with the understanding that he should continue as Secretary of the Commission.

While this has limited the progress of the distinct work of the Commission, some equivalent has been gained by enlisting the co-operation of the Denominational Social Service Secretaries and through the fact that Dr. Macfarland has been able in his secretarial visitation and other work to carry along the two interests at the same time. An adjustment was also made in the mutual office arrangements of the Federal Council and the Commission whereby both departments were served with the greatest economy.

The Commission's Plan of Work

The Development of a National Office on the Church and Social Service

The office has become a fairly equipped center for information and guidance in the work of the churches. A Social Service Library of over a thousand volumes has been gathered, consisting almost entirely of the latest books. About eighty-five social service magazines, one hundred and fifty labor papers and magazines, and a number of industrial and trade magazines are regularly received and kept on file.

The literature of the denominational departments, the various movements and organizations for social reform, and labor movements is collected, so that a pastor or social worker desiring information within the domain of the Commission will soon be able to find it at the office of the Commission.

Interdenominational Cooperation

In the remainder of this report, and especially under this section, reference is necessarily made, not only to the work of the Commission itself, but also to the denominational work. It is not, however, an attempt to describe that work, but to mention it so far as it relates especially to the interdenominational interests represented in the Commission.

A report of this Commission would be very incomplete if it did not include such reference to a common work carried on by the denominational departments for which the Commission serves as a common point of contact.

By request of the denominational Secretaries, there is in preparation a pamphlet reviewing the entire scope and achievements of the denominational agencies.

Much of this work on the part of any one denomination, serves all the others equally and it is mainly to this that reference is confined, in an effort to set forth in outline, the work which the various bodies are doing at so many points, in common and in cooperation.

Immediately following the establishment of the office, an interdenominational conference was held in Boston in June, 1911, in connection with a meeting of the National Conference of Charities and Correction. This preliminary Conference ordered the general Interdenominational Conference held in Chicago in November, 1911, and reported in full in the Report of the Executive Committee of the Federal Council for 1911. The succeeding Conference was held December 3 and 4, just preceding this Quadrennial meeting.

Perhaps the most important procedure in the mutual association of the denominational movements was the organization of a Secretarial Cabinet which consists of Rev. Henry A. Atkinson, Secretary of the Congregational Brotherhood; Dr. Samuel Z. Batten, Secretary of the Baptist Department of Social Service and Brotherhood; Rev. Frank M. Crouch, Field Secretary of the Protestant Episcopal Joint Commission on Social Service; Rev. Charles Stelzle, Superintendent of the Presbyterian Bureau of Social Service; Rev. Harry F. Ward, Secretary of the Methodist Federation for Social Service; and Dr. Warren H. Wilson, Superintendent of the Presbyterian Department of the Church and Country Life. At a recent meeting of the Committee of Direction, these Secretaries were elected as Associate Secretaries of the Commission, subject to the acceptance of the relationship by their respective organizations, and for such work as could be done better under such a relationship.

The Literature Committee is arranging that the literature shall be prepared and issued, so far as possible, in common. This provision includes other interdenominational movements so far as they are issuing social service literature, which serves a common purpose.

Plans for Social Evangelism on the part of the Secretaries are under way and there are, at the present time, several engagements for the spring in various cities. On Labor Sunday, Secretaries Atkinson and Batten represented the Federal Council Commission in two important cities and Secretary Atkinson served with the Secretary of the Commission as Fraternal Delegate from the Federal Council of the Churches of Christ in America at the last Annual Convention of the American Federation of Labor.

Recommendations from this Cabinet come to the Committee of Direction for action and at the present time the initiative is generally taken through the united recommendation of these Secretaries.

While each of these Secretaries represents his denominational agency, it is understood that the Secretary of the Commission shall represent in the Cabinet all the other denominations in the Federal Council. At the same time, however, a larger informal Secretarial Council includes representatives of the other denominational committees, so far as such have been appointed.

THE DENOMINATIONAL AGENCIES

These have all, so far as they have proceeded in the distinct interest of social service, adopted the same general program, and practically all of the National Assemblies of the denominational bodies have approved this cooperative relationship with each other through the Federal Council Commission. Therefore a brief review should be included, to indicate the Social Service forces represented in the Federal Council.

The Presbyterian Board of Home Missions includes the Bureau of Social Service under Rev. Charles Stelzle as Superintendent, the Department of Church and Country Life under Dr. Warren H. Wilson as Superintendent, and the Department of Immigration, under Rev. William P. Shriver as Superintendent; and is, as is well known, thoroughly organized and has for years been performing an effective work. This Board has largely led the way, has always done a largely unsectarian work and many of the general matters now

committed to this Commission and in which the other denominational bodies have shared, were initiated by it.

The Methodist Federation for Social Service, in October, 1912, elected Rev. Harry F. Ward as Secretary and has adopted a large program which it is putting into speedy execution.

Another body to take significant action during the past year is the *Baptist Department of Social Service and Brotherhood*, of the Northern Baptist Convention. Rev. Samuel Z. Batten, D. D., entered upon his service as Secretary in October, 1912, and brought with him a program which, for a long time, had been ready and which he has already put into operation.

The Congregational Brotherhood of America, representing the Congregational Churches in the interests of labor and social service, has made steady progress during the past year and appears now to be permanently established. The Secretary of this Brotherhood is Rev. Henry A. Atkinson.

Another of the bodies efficiently organized during 1912 was the *Joint Commission on Social Service of the Protestant Episcopal Church*. Its Field Secretary is Rev. Frank Monroe Crouch, who recently began his full service with a program already under way, and the Protestant Episcopal Church bids fair to be among the leaders in this work.

Other denominations are partially organized with steady voluntary service. *The Disciples of Christ* have a definitely empowered Commission, with Professor Alva W. Taylor as Secretary. *The Christian Church* has established its work in cooperation with its Home Mission Department, Rev. O. W. Powers, D.D., being both Home Mission and Social Service Secretary. *The Society of Friends* at its recent Five Year's Meeting also appointed and authorized a Committee of which Professor Rufus W. Jones is the Chairman. *The United Presbyterian Church* has a Commission on Social Service with Dr. W. E. McCulloch, Chairman, including a Committee on Industrial Relations whose Chairman is Rev. H. H. Marlin. These Committees are, we believe, finding strength in their relationship with each other and the more highly organized bodies.

Other denominations which have, up to the present time, reported no organized work but have been represented by delegates at the Interdenominational Social Service Conferences, are the Free Baptist Church, the German Evangelical Synod, the Mennonite Church, the Methodist Episcopal Church, South, the African Methodist Episcopal Church, the Reformed Church in America, the Reformed Church in the

U. S., and the United Brethren. All of these bodies are in process of organization and some of them already have definite organizations particularly in the interest of the Country Church and Rural Life. Mention should be made of the effective social work of the Women's Missionary Society of the M. E. Church, South, including Receiving Stations for Immigrants, Social Settlements, Rescue Homes and efforts for the abolition of Child Labor.

The other constituent bodies of the Federal Council are in no sense indifferent, and there is not only a warm spirit of interest in the work of social uplift, but also a large amount of work being done in local communities. The Lutheran Church has its Inner Mission. The Moravian Church is giving attention to the problems of Country Life, and the others,—the Evangelical Association, the Methodist Protestant, the Reformed Episcopal, the Reformed Presbyterian, the Seventh Day Baptist, the United Evangelical and other churches are engaged especially at important centers in the work under consideration. The Southern Presbyterian Church has, all through the South, a large home missionary work which gives special consideration to social problems and, in particular, those in relation to country life. It should also be remembered that all the denominations through their Home and Foreign Mission Boards are engaged in the work of social regeneration.

COOPERATION WITH INTERDENOMINATIONAL MOVEMENTS

Not only are the denominational Departments working together in their common task, but interdenominational movements, such as the International Committee of the Young Men's Christian Associations and the National Board of the Young Women's Christian Associations, in their special departments, are taking up the same problems from the same points of view. Joint secretarial conferences have been held recently with representatives of these two bodies, especially with regard to the problems of student life. The Commission has many departments of work in common with these two organizations, would gladly welcome cooperation and affiliation, and some of the Secretaries are, at the present moment, engaged in a serious endeavor to work out mutual plans.

So far as the issuing of Social Service Literature is concerned, there are other organizations, publishing such literature, with whom the closest cooperation is desired in the publishing of a common literature.

A WORLD PROBLEM

Largely through the visit of the Secretary to England and Germany in the summer of 1911, the Commission has entered into cooperative relationship with similar movements abroad, in the Free Church Council of Great Britain and, more particularly, in the Student Movement of the Christian Associations. How far this relationship may extend it is not easy to prophesy.

The Work of Education

The most important element in this phase of our work goes back to the Theological Seminaries and Colleges. Considerable correspondence has been conducted in this interest, and conference has been held with members of several Faculties and bodies of students. The Commission has been called upon to suggest courses of study in some instances. The increasing call for social service secretaries of church federations will make another demand upon the Seminaries. It was upon the initiative of the Commission that the Federal Council called the Conference of Theological Seminaries just preceding this Quadrennial meeting.

The Schools of Civics, Philanthropy and Social Service are increasingly under the necessity for preparing social workers to go out knowing how to engage and utilize the forces of the ministry and the church in the communities where they will serve.

Some correspondence and conference has taken place with teachers of Ethics and Social Science in the Colleges and Universities as to the preparation of our young people for social service from the religious point of view.

The most important work of the immediate future is the education of the people in our churches, but antecedent to this is the necessity that pastors themselves shall understand our social problems and needs.

Relationship Between the Commission and Social Movements

The Commission has offered to place its services at the disposal of all such movements, and during the past year it has had a growing relationship with many of these organizations, including the Playground and Recreation Association of America, the National Child Labor Committee, the American Association for Labor Legislation, the New York Association for Labor Legislation, the American Fed-

eration of Labor, the National Conference of Charities and Correction, the National Association for the Study and Prevention of Tuberculosis, the American Prison Association, the Editorial Staff of the "Survey," the Charities Publication Committee, the Russell Sage Foundation and other similar bodies.

Much literature and many communications, usually 5,000 or more at a time, have been sent out to the pastors and churches in various interests on behalf of these organizations.

The Chairman, Secretary and other members have represented the churches on many Committees of these bodies, including the Committee on Standards of Living and Labor of the National Conference of Charities and Correction, the Platform Committee of the Sagamore Conference, the Southern Sociological Congress, the Executive Committee on Industrial Relations, the American Association for Labor Legislation, the New York Academy of Political and Social Science. The last-named organization held a special evening meeting on the subject of the Church and Social Service, at which Bishop Hendrix, President of the Federal Council, was one of the guests and speakers.

One of the important matters under consideration at the present moment is the adjustment of the various Sundays devoted, on the part of the pastors and churches, to these causes.

Literature

A large amount of literature has been widely distributed. The most important leaflets, pamphlets, etc., are as follows:

- The Church's Appeal in Behalf of Labor;
- The Church and Modern Industry;
- Report of Special Committee of Investigation Concerning the Industrial Situation at South Bethlehem, Penn.;
- Report on the Industrial Situation at Muscatine, Iowa;
- Suggestions for Labor Sunday;
- Program for Labor Sunday;
- A Suggested Program of Work for Men and Religion Campaigns;
- A Plan of Social Work;
- Social Survey for Rural Communities (by Mr. Wells);
- Reading Lists;

- The Study of Social and Industrial Questions;
- A Social Service Catechism;
- A Social Service Program for the Parish (Frank M. Crouch, for the Protestant Episcopal Commission);
- Social Service for Diocesan Commissions (Frank M. Crouch, for the Protestant Episcopal Commission);
- The Church and Social Work (Reprint from the Proceedings of the National Conference of Charities and Correction);
- The Church and Social Work (prepared for the Social Service Committee of the Men and Religion Forward Movement in Philadelphia, by William O. Easton);
- Seven Years of Child Labor Reform (prepared by the National Child Labor Committee);
- Christian Work for Men and Boys;
- The Men and Religion Movement (a reprint of the Secretary's Article in the Homiletic Review);
- A Record of Development (for the use of the Home Missions Council).

The Literature Committee has prepared for the publication of a series of Handbooks, and it is expected that some of these will come from the press within a very short time. This series of Handbooks was preceded by "The Social Creed of the Churches," authorized by the Commission, edited by Secretary Ward, in which Secretaries Atkinson and Batten cooperated. By authorization of the Federal Council, a new book by Dr. Macfarland was issued with its imprint, entitled "Spiritual Culture and Social Service."

In this connection, it may be observed that the following books by the denominational Secretaries have recently appeared: "The Christian State," and "The Social Task of Christianity," by Samuel Z. Batten; "American Social and Religious Conditions," "The Gospel of Labor," and "The Church and Labor," by Charles Stelzle; "The Church and the Open Country," "Community Study," "Evolution of the Country Community," and "Community Studies for Cities," by Warren H. Wilson; "Social Work of Christian Missions," by Alva W. Taylor; "Social Ministry," edited by Harry F. Ward. Many members of the Commission have, during the past year, made important contributions to Social Service literature.

There has been a constantly increasing demand for the printed literature of the Commission. The denominational Secretaries and the Secretary of the Commission have contributed widely to magazines and newspapers. Of especial value to the common work have been Mr. Stelzle's syndicate articles in the labor press; and those issued in the religious and daily press during the Home Mission Week Campaign, by Mr. Stelzle, as Secretary of the Campaign.

Bulletins have been sent to the social magazines and labor and trade journals informing their readers of the deepening interest of the Church in their common problems. The Secretarial Cabinet joined in the request that "The Survey" should institute the department relating to the work of the Church and Community, now under the Editorship of Graham Taylor. Study courses and bibliographies have been issued by the Literature Committee and have been in wide and constantly increasing demand.

The Problems of Industry

The Commission used its influence in securing the Federal Commission on Industrial Relations. A large number of business men, who are leaders in industry, have been secured as sustaining members of the Commission and are constantly receiving its literature. Our office is frequently called upon for counsel and advice by representatives of labor, and Secretaries Stelzle, Macfarland, and Atkinson have received a warm welcome at the Conventions of the American Federation of Labor.

Said Frank Morrison, Secretary of the Federation of Labor, at the recent Convention at Rochester: "The moral effect of the visitation of fraternal delegates from the Federal Council of the Churches of Christ in America to the representatives of Labor in the American Federation of Labor cannot be overestimated, and the mingling of such leaders of religion with the leaders of the workingmen is, I believe, bringing about a feeling of fraternity and brotherhood which is elevating and, we trust, mutually helpful."

INVESTIGATIONS

One of the most distinct pieces of work by the Commission itself was the investigation of the industrial warfare at Muscatine, Iowa, by a Committee consisting of District Secretary Charles E. Bacon, Chairman; Secretaries Atkinson, Batten and Ward, and Professor Graham Taylor, which pre-

pared a fair, interpretative and educative report on the whole situation.

A Record of Investigations and Surveys in local communities by the denominational commissions and local churches would reveal a surprising amount of sympathetic interest and earnestness.

Likewise, many local federations and associations of churches, especially during the Men and Religion Forward Movement, have made valuable surveys and investigations.

THE ONE-DAY-IN-SEVEN CAMPAIGN FOR INDUSTRIAL WORKERS

This has been undertaken by joint relationship with the American Association for Labor Legislation, and plans have been made by a Committee consisting of John B. Andrews, the Secretary of the American Association for Labor Legislation; John A. Fitch, of "The Survey," and the Secretary of the Commission.

State Committees of representatives of the various denominations have been appointed and urged to take up the matter in their several States. The American Association for Labor Legislation is preparing the necessary legislation in the various States. On Labor Sunday this subject was presented from many thousand pulpits, in response to the suggestion of the Commission.

LABOR SUNDAY

Estimated by the records of the office, something like twenty thousand pastors and churches appear to have observed Labor Sunday, following the Suggestions and Program of the Commission. Secretaries Batten and Atkinson represented the Commission at Federation Meetings on that Sunday.

Cooperation in Forward Movements

The Commission offered its services to the Men and Religion Forward Movement Campaign. The Secretary was called upon to conduct the Social Service department of the Campaign in six auxiliary cities, and to hold conferences with Social Service Committees in about a dozen other cities, and several of our members rendered assistance to the Social Service leader of the Campaign, Mr. Stelzle.

Toward the end of the Campaign, the Commission entered into correspondence with all of the main and auxiliary cities and, in a large number of cases, has been working in cooperation with the local committee on social service.

The Country Church and Rural Problems

A beginning has been made in this important work. Mr. Wells, during his term of service as Assistant to the Executive Secretary of the Council up to October 1, 1912, did a large amount of important work. A considerable number of articles by Mr. Wells were printed. He prepared a complete and valuable Social Survey for Rural Communities and made several addresses at rural life conferences.

Several of the denominations have recently appointed special committees on country life and others include this department under the work of their Social Service Commissions. The recent Interdenominational Conference included delegates from these committees.

While the Federal Council has not yet become of any substantial service in uniting the common forces, record should be made of the large amount of community work, of benefit to all the local churches, in many States and cities, by the denominational departments especially that of the Presbyterian Board, which has performed a large interdenominational work.

There is a large opportunity for this Commission to serve as a common body in which the forces now at work would come together and through which relationship the other denominations might receive sympathetic help in developing their work, the Commission serving as the medium by which the possessions of one would be available for all.

The Relation Between the Commission and the Work of Federation

This relation is reciprocal. Social work can only be done by united action, and the social service agencies furnish important objectives for federation.

As a national body, the Commission needs to work down through the denominations, but also directly with the local communities in local federations.

Several of the city federations now have Secretaries distinctively for the work of Social Service.

The denominational Secretaries and representatives are rendering, and may render, large service in this interest. While they are carrying on their denominational work they often find it possible to serve the interdenominational interest without hampering their particular interests. There is large opportunity for common service through this work in the local communities.

The Commission has established correspondents and representatives in association with local federations.

This is a field in which the various Home Missionary Secretaries enter into the fullest cooperation. They have a strategic opportunity to federate the churches in the interest of the social aspect of Home Mission work, and it is to be hoped that increased use may be made of it.

Financial Support

The Committee of Direction authorized, at the meeting of December, 1911, a budget of \$5,000 over and above the amount appropriated by the Executive Committee of the Federal Council, and something more than this sum has been raised and expended.

The Commission has between six and seven hundred "sustaining members."

The Field Work

During the past year the Secretary has visited, in the interests of its work, twenty-five cities, and has delivered addresses on social problems at about a dozen national gatherings, has conducted many conferences and institutes, and responded to a large number of requests to address various meetings upon the work of the Commission. Theological Seminaries, about fifty factory meetings, and various popular gatherings have been addressed, and in his pulpit work on Sundays the interests of the Commission have received consideration. At mass meetings for men several thousand men have heard the message. Several cities have been visited for conferences on social problems, lasting from one to six days each. Additional details of this work will be found in the report as Acting Executive Secretary of the Council.

Thus has been supplemented the work of the denominational Secretaries, who have, in this, not confined themselves

to denominational limitations, but have rendered an equally common service in a multitude of instances, oftentimes as representatives of the Federal Council.

We desire to place on record the gratitude of this Commission to the Corresponding Secretary of the Federal Council, Dr. E. B. Sanford, for his warm and earnest support of the work of our Secretary for the past year. In the earlier years, Dr. Sanford's broad vision and irenic spirit led him to propose this work, and long before the light had come to many he, from the first, saw that Christian Unity in the Spirit and Christian Service to humanity were essentially identical. We rejoice at the way in which the older and the younger Secretary have blended their ideals and service.

The following vote was recorded at the last meeting of the Committee of Direction:

"By special action the Committee of Direction desire also to record their high appreciation of the success with which Dr. Macfarland has discharged his duties as Secretary of the Commission, though during the year he has carried larger responsibilities in connection with the Federal Council. To the organization of a new work he has brought initiative, great energy, a wide knowledge of social conditions and a clear vision of the social mission of the Church.

We regard the gratifying results of the past year as an earnest of greater future accomplishment."

Not all has been done that ought to have been accomplished, and yet it may be said that the progress of the past year has been greater than in the preceding decade. A work of wide education and the massing of great forces has, at least, been begun. A group of secretaries, with many years before them, and all of them combining moral earnestness and spiritual passion with gifts of utterance and execution, have been brought together, representing large bodies of strongly organized Christian men and women, to direct a common task on behalf of 150,000 churches of Christ for the regeneration of human society.

Your Commission would ask you, representing this great force, to take account of the meaning of this movement.

The most significant aspect of it is, perhaps, the deep and now inextricable relationship between these churches and their leaders and our great social movements and their lead-

ers. The influence of Christianity and the Gospel, upon the rapidly rising social-democratic movement of the world, is a momentous sign of our day and generation. It already towers in significance above every other phase of the social movement. So far forward have we moved beyond the standing ground of the Council at Philadelphia in 1908. As never before in all history, "the whole creation groaneth and travaileth," awaiting the coming of the Son of Man.

The Social Creed, as it has come to be called, of the Federal Council in 1908, came out clearly and concretely upon the inhumanities against which the instincts of Christian mercy asserted themselves. Because our vision was not so large, or because our faith was smaller, we then touched more lightly upon the questions of social justice.

Our constituent bodies have met during these four years and have, from year to year, taken advance positions.

At the National Conference of Charities and Correction the report of its Committee on Standards of Living and Labor went farther than the previous standards of the Federal Council, but it should be noted that it was, in every article, very largely based upon the Federal Council platform. Indeed, it may not be out of place to call attention to the fact, in a time when the Church is being severely reprimanded for her negligence, that the first emphatic utterance of the kind made by any body of men other than those moved more considerably by self-interest, was by the Christian Church as represented in this Federal Council.

We recommend that this Council accept for its spirit and substance, without regard to matters of detailed application, the report of the Committee on Standards of Living and Labor of the National Conference of Charities and Correction, entitled "Social Standards."

We ask you to reaffirm our declaration of four years ago:

"To us it seems that the churches must stand—

For equal rights and complete justice for all men in all stations of life.

For the right of all men to the opportunity for self-maintenance, a right ever to be wisely and strongly safeguarded against encroachments of every kind. For the right of workers to some protection against the hardships often resulting from the swift crises of industrial change.

For the principles of conciliation and arbitration in industrial dissensions.

For the protection of the worker from dangerous machinery, occupational disease, injuries and mortality.

For the abolition of child labor.

For such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.

For the suppression of the "sweating system."

For the gradual and reasonable reduction of the hours of labor to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life.

For a release from employment one day in seven.

For a living wage as a minimum in every industry, and for the highest wage that each industry can afford.

For the most equitable division of the products of industry that can ultimately be devised.

For suitable provision for the old age of the workers and for those incapacitated by injury.

For the abatement of poverty."

During the past year the Committee of Direction voted that the scope of this declaration should be extended to cover other matters than those strictly industrial and to comprehend these more adequately.

By the vote of the Commission and in mutual conference with the Methodist Federation for Social Service, the following articles were changed or added, and the declaration, thus enlarged, has already received unanimous approval and authorization by the General Conference of the Methodist Episcopal Church in session assembled at Minneapolis in May, 1912.

"For the protection of the family, by the single standard of purity, uniform divorce laws, proper regulation of marriage, and proper housing.

For the fullest possible development for every child, especially by the provision of proper education and recreation.

For the abatement and prevention of poverty.

For the protection of the individual and society from the social, economic, and moral waste of the liquor traffic.

For the conservation of health.

For the right of all men to the opportunity for self-maintenance, for safeguarding this right against encroachments of every kind, and for the protection of workers from the hardships of enforced unemployment."

To these we recommend that this Council also give its hearty assent.

The complete utterance is as follows:

"The Churches must stand:

1. For equal rights and complete justice for all men in all stations of life.
2. For the protection of the family, by the single standard of purity, uniform divorce laws, proper regulation of marriage, and proper housing.
3. For the fullest possible development for every child, especially by the provision of proper education and recreation.
4. For the abolition of child labor.
5. For such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.
6. For the abatement and prevention of poverty.
7. For the protection of the individual and society from the social, economic, and moral waste of the liquor traffic.
8. For the conservation of health.
9. For the protection of the worker from dangerous machinery, occupational diseases, and mortality.

10. For the right of all men to the opportunity for self-maintenance, for safeguarding this right against encroachments of every kind, and for the protection of workers from the hardships of enforced unemployment.

11. For suitable provision for the old age of the workers, and for those incapacitated by injury.

12. For the right of employees and employers alike to organize for adequate means of conciliation and arbitration in industrial disputes.

13. For a release from employment one day in seven.

14. For the gradual and reasonable reduction of the hours of labor to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life.

15. For a living wage as a minimum in every industry, and for the highest wage that each industry can afford.

16. For a new emphasis upon the application of Christian principles to the acquisition and use of property, and for the most equitable division of the product of industry that can ultimately be devised."

That we should thus make an advance is called for by the fact that the problems which face us, while probably not greater, are more plainly seen by us than they were four years ago.

More clearly than then does society now recognize the right and the duty of our people, and especially the industrial workers, to seek proper organization for justice, conciliation, and arbitration. Just as strongly does it feel that such organization itself should be under the higher law which it invokes.

More distinctly do men discern that mere power does not confer a moral title to reward. That powerful interests have not ceased to take toll of our labor, to levy tribute on the people, to exercise a taxing power without authority, and that they are thereby continuing to amass the wealth of the nation in dangerous aggregations, there is common consent.

That a large part of this is in the nature of extortion, that it is, in too large measure, the cause of poverty and of many of the evils against which we cry aloud, that if we evade it, we are still trying to cure effects without touching causes, and are seeking to ensure moral evolution without taking account of resident forces, are matters of public conscience.

We record, with deep regret, the increasing prodigality upon the part of irresponsible men and women who have come into large possessions, and we would point out the clear and intimate relation between a reckless and ostentatious display of wealth and the revolutionary and defiant demeanor of the multitudes who feel, whether rightly or wrongly, that it is made at their expense. We should deplore the defiance of sobriety and order on the part of every element of human society and should fix the blame on the one when it is clearly the cause, of which the other is the effect.

"All things are ours as we are Christ's, and Christ is God's." All of these are the Church's problems—the uplifting of the home, the natural isolation of the family, the rights of childhood, the means of reasonable comfort, education, recreation, and refinement, the securing of proper conditions in our rapidly increasing habitations for working people, the promotion of a healthful social life for them, the conservation of womanhood, the work of our public schools in the making of citizens, the Christianizing of the immigrant population. We have a duty as relates to the industrial, social, and moral welfare, of social outcasts, discharged prisoners, drunkards, and degraded women. The necessity for redistribution of talent calls upon the Church to give its membership the discipline which will fit them for a higher economic life, in order that they may cease to crowd those who are at the bottom of the social structure.

To all these and a multitude of other interests the Church is called to minister, that the leaves of the tree of life may be for the healing of the people.

Our social leaders have faith that the mountain of poverty can be removed and cast into the midst of the sea, and we must not be behind them in that faith.

Above all, the Christian Church is coming to realize that in this she is not turning aside from her task; for it she needs no new forces. It is simply the translation of her spiritual culture into a great human service in obedience to the command of her Master.

It is not confusing the Kingdom of Heaven with an economic state of equilibrium. It is not simply resolving man's spiritual and moral life into an economic process. If it were, it would be calamitous and sad.

It is the attempt to make our economic order the outward and material expression of our moral and spiritual principles, or, to put it conversely, it is making our moral and spiritual life the ideal and end of our economic order.

We are not to confuse the worship with the material building in which we hold it. We realize that upon this earth heavenly treasures must be kept in earthen vessels. A pure body is the only fitting habitation of the soul.

We are not to forget that we can have no Kingdom of Heaven on earth until our economic programs are fashioned in the light of spiritual ideals and with spiritual ends in view, and we are to remember that the world will come together in the consummation of sympathy, tenderness, and brotherhood only when all men are brought to sit together at the feet of Christ.

The Christian Church has thus the three-fold vocation of conscience, interpreter, and guide of all social movements. She should determine what their motive and conscience should be, inspire them with that motive and impose that conscience upon them. She should interpret to them their inner and ultimate meaning; then, with a powerful mind and hand and heart, guide them toward their heavenly goal. Her viewpoint is from above; she approaches life from within; she guides it toward its spiritual ends.

Nor is the Church called upon to assume the political tasks or duties of the nation. The Church is to do her work in the social order by bringing to bear upon it the idealism of her Gospel and by infusing it with the impulse of her sympathy. The business of the State is to bring about such economic conditions and environment that the idealism of the Gospel may have as clear and fair a field as possible. It is this that justifies the Church, not in entangling herself in economic machinery, but in turning to the State for a co-operation which will enable her to do her sacred task.

For the situation is veiled in a mysterious darkness. We ought to know the real proportion or disproportion between dividend and wage, between selfishness and human sacrifice.

Is it not time for the Church to say to the State in the name of her Master: There is nothing covered that shall not be revealed and nothing hidden that shall not be made manifest?

Our problems, nearly all of them, at least, go back to the fundamental one, of Industry. We are not unaware of its confused ethics or of the difficulties in the way of securing an industrial equality which shall ameliorate our social wrongs, but this need not daunt us in our faith that the Gospel professed by the Churches of Christ in America is equal to the task.

The fact that to-day social unrest pervades the favored few and not only the unfavored many, is a luminous sign of hope.

There are many—far many more than there were four years ago—of our leaders in industry and commerce, high-minded men, with sympathetic hearts, who are seeking to extricate themselves and their fellows from the toils of a bewildered economic system.

There is a rapidly increasing host, of democratic leaders, chosen by the masses of the people, who are seeking the highest liberty under moral law.

We believe that these are to displace, in power, those whose spirit is bitter, whose selfishness is primary, whose philosophy is determinism and whose political economy is that of a sometimes paternalistic feudalism, which they blindly seek to conserve in the face of an industrial democracy chartered by the Gospel of Jesus Christ; and those faithless guides of the people who simply worship the mammon that other men possess.

There is no finer opportunity for service in our day than is before those men to whom have been committed the direction of these great interests, calling for clear heads and sympathetic spirit, and to these saving elements it is becoming clear, as it is to those not so close to the situation, that we may take our choice, between legitimate and wisely guided democratic organization, as a conserving, constructive, evolutionary agency, mingling at least light with heat, serving not only to incite but also to restrain; our choice between this and the anomaly of unregulated riot, in the very cause of justice. For revolution is here, not as a vague and idle threat, but as a stern reality. So much for the long-sown seeds of our neglect.

Instead of solidarity and communal action for the uplift of the people, we may have mankind destroying the plague of

injustice by burning down its own house, and meeting social wrongs by social wrong.

The scene is shifting. The masses of the people are divided among themselves, and this imminent social crisis will give the Church the sovereign opportunity of all her history to establish peace with the administering hand of Justice. She is called now to be the leader of leaders of a bewildered democracy.

The only time, perhaps, when Jesus declared the moral determinance of human destiny was in the severe and searching utterance in the twenty-fifth chapter of Matthew: "Inasmuch as ye did it"—or "as ye did it not"—"to one of these, my brethren, ye did it"—or "ye did it not"—"to me."

We read the latest word from the Bureau of Labor: of 35,000 men killed, of two million injured in one year in industry, a large proportion by preventable disasters, and we say, as we read the chapter, two million and thirty-five thousand "of these." In the factory, with its 500 little children with less glow upon their cheeks than that which flashes among the machinery of which they are but a part,—500 "of these little ones." In one industry, in one little town, 5,000 "of these my brethren" working twelve hours a day and sometimes more, seven days every week.

The choice of the Christian Church and of her Christian laymen is becoming clearer and clearer. She must either make it or else say frankly, "The Sabbath was *not* made for man." It is God or Mammon; the philosophy of Friedrich Nietzsche or the Sermon on the Mount; Barabbas or Christ.

The Church is thus not turning aside from her task, neither is she creating new forces. Still further than this, we are happily discovering that the conservation of the evangelistic note is an essential to an effective social gospel, and are no longer disposed to rend asunder what Christ has joined together.

The evangelist is to proclaim the full fatherhood of God, a God who rules his household with the unwavering hand of justice and with a heart of love. Thus the invocation of the Heavens for divine justice and the cry of an Infinite affection meet and mingle with every human cry that rises upward for human justice or of human suffering. A true father will not let his children hurt each other either by malice or neglect, and he does not love the strong child better than he does the weak.

We need a deeper and more tormenting sense of sin, a profounder consciousness of the eternal truth, that a sin,

whether of indifference or intent, against our brother or our sister is an offense against an outraged and righteously indignant God, that social morals and personal religion are one and inseparable, now and forever. God is not a seller of indulgences, at any price.

The third article of our evangelical message is the absolute certitude of judgment. Shall not God avenge those whose cries come up to him, day and night? Yea, speedily he will avenge them.

The final message is redemption, the redemption of the individual in the world, and through him of the world itself, and there is no redemption of either without the redemption of the other.

The Gospel is outgrown, the Christian pulpit is superfluous, the Church of the living Christ goes out of existence when the truths of the gospel, the vocabulary of the preacher, and the constitution of the Church no longer contain the words, God, Sin, Judgment, and Redemption, and they are gigantic and capacious words, belonging to a vocabulary that can interpret the whole universe of right and wrong, both individual and social. They are applicable to every problem in God's world.

This is an interpretation of the four years' effort of these churches as represented in your Commission. We now look toward the future.

1. We ask the moral and financial support of the great body of laymen in the task that lies before us.

2. We urge upon the denominations which are the constituent bodies of this Council that they all provide for definite organization in the interest of Social Service, both city and rural, and that their departments become constituent bodies of this Commission.

3. That the faculties of the theological seminaries, many of whom have already made remarkable progress, take still more seriously into account the providing of pastors who shall be capable of serving all the people and of meeting all their needs.

4. That our schools of philanthropy, civics and social service continue to develop their work of sending out social workers who shall do their work from the viewpoint and under the inspiration of a religious spirit, and who shall thus be able to guide our pastors and our churches in the great work of social uplift which is their common task.

5. We ask that the teachers in our colleges give generous service to inspire their young men and women, not only with social passion, but to do their work with a deeply religious spirit and to help in the task of bringing the influence of our churches to bear upon the problems of the social order.

6. We invite and entreat all our national organizations for social uplift to use far more the forces represented by this Commission in every possible way, and to call upon us unceasingly for the tasks which they can see so much more readily than we can see them.

7. Upon the pastors of these 150,000 churches we urge the necessity for a study and training in all our social problems which shall produce wise leadership for their churches in this great field of Christian service. We call to the attention of the leaders of Sunday-schools and Young People's Societies the necessity for early education and practical training in the work of social service.

8. We would remind our pastors and churches that their community problems are common problems, which cannot be met except by close cooperative action, and we recommend that in every community the churches organize a Federation in this and the many other interests which they are finding in common.

9. We recommend that Church Federations make immediate surveys of their communities and adopt the plans of this Commission and the constituent bodies for a Social Evangelism, and that such churches and Federations in local communities enter into the closest cooperation with every organization in their midst devoted to the work of social uplift.

10. We ask that the great army of our evangelists, both professional and pastoral, recognize that intelligent Christian discipleship involves a recognition of the justice, the sympathy, and the good will that are due to their fellow men, and we ask our evangelists to add the social note to the individual note of their message, that together we may infuse the religious spirit into social movements and the social spirit into religious movements.

11. This Commission has made its approach in its interest in social and industrial questions, alike to favored and unfavored, to the employer and the employee equally, to the leaders of industry as to the leaders of labor.

We bear glad record that the response has not come only from those who suffer grievously from economic wrong.

We have confidence, therefore, to bear a special message to our Chambers of Commerce and our Associations of Business Men and Industrial Directors.

(a) We ask them to adopt openly and make their own our social platform and all its implications. We express the profound belief that the time has come when these organizations must earnestly and sympathetically make the problems of the workers and the people their problems.

We remind them that they have a tremendous power, which, if rightly used, could solve the problems of society, that the great multitude of evils with which the Church is called upon to contend—the social evil, the problems of the welfare of the child and the conservation of womanhood—are largely commercial, are all problems of industry and business and should not only be questions of moment on the part of the Church and the organizations of social reform, but matters of concern upon the part of our business interests, both as composed of individual Christian men and as organizations.

(b) It ought not to be necessary for the Church to resort to legislation for social uplift. It may be better obtained by another process. Should this Commission be obliged, for example, during this next Quadrennium, to wend its way among the forty-eight States of this Union, to get bills passed in their legislatures requiring that men should have one day's rest in seven?

May not the employers of labor and the general business interests of this nation unite to the end that in every calling and industry the seven-day-week shall be abolished?

(c) Upon those whose incomes are derived from their holdings in mill and mine, we urge the social danger of absentee ownership and its grave abuses, and we plead the full law of human responsibility, reminding them that, in the twenty-fifth chapter of Matthew, Jesus' judgment was pronounced on men and women for the things they *did not do*.

The difficulties are perplexing, but they should neither lead us to indifference nor to embrace unavailing phantoms.

We heartily commend those stockholders of great corporations who have sought relief through the light of publicity.

(d) We would remind those to whom affluence has come, whether by righteous or unrighteous means, that the tendency of our day upon the part of the great masses of the people to look to revolution rather than to the process of evolution, for their uplifting is largely caused by the way in which so many of the rich flaunt their riches in the very face of the

poor and emphasize the wide gulf between Dives at his table and Lazarus at the gate, and to such we commend the teachings of Jesus upon the productive use of wealth.

(e) We urge a deeper sense of the value of productive thought and toil and wealth. To create, for the benefit of all, is the highest end for the investment of talent, toil, and of material possession. Hence every industrial and commercial enterprise that ministers to wholesome life and substantial prosperity should be encouraged and honored, and every device that aims to secure something for nothing should be discountenanced and condemned. Return and reward are just, only as they measure their moral equivalent, however it may be expressed in its material terms.

Were it not for the necessary limitations of time and space, your Commission would set before you the growing number of those movements which, under the impulse of the Gospel, are now expressing in action the articles of our Social Creed.

In this city of Chicago, we would remind you of the earnest work of its Vice Commission, to carry out our articles upon the conservation of family and young womanhood.

A multitude of groups of men and women, all over the nation, are giving wise effort for the conservation of childhood.

That there is a new sense of the sacredness of womanhood is evidenced by the increasing number of those who believe she must have a larger share in molding the laws which determine her destiny, and by other organizations of women, in the interest of those especially who bear the burdens of industrial toil.

Human conservation is finding realization in the increasing economic provision, especially through earnest efforts for a fair and just measure for workmen's compensation.

A noble fight against the great white plague is waging, and with a success which could not have been measured at our first Quadrennial Council.

These are but suggestions of the many ways by which we may enlist our Christian men and women and our churches as bodies to emulate the healing ministry of our Master.

In closing, we would, upon behalf of this Federal Council of the Churches of Christ in America, ask the privilege of continuing to proclaim this moral and spiritual leadership of the Church, inspiring the State, inspiring Industry, guid-

ing Labor, molding the social conscience, until every home in our land, to the last poor stranger that comes within our gates, becomes the abode of happiness and health; until the rushing wheels of industry no longer drown the moans, while they blight the lives, of little children as dear to God as your children are and ours; until womanhood in the home shall be a happy wifehood and a sweet motherhood, that shall bear its own natural and sufficient burdens without the sad countenance of hunger of body and of soul, or, if in toil, shall have the safeguards of virtue and of health; until manhood in labor that does not diminish self-respect, and with opportunity to cultivate the finer graces of our human life, shall be the answer to our prayer: "Thy kingdom come, thy will be done, as in heaven, so on earth."

Two things the Church must gain: the one is spiritual authority; the other is human sympathy. And be her human sympathy ever so warm and passionate, if she have not her spiritual authority, she can do little more than raise a limp signal of distress with a weak and pallid hand. But if, on the other hand, she assumes a spiritual authority without a commensurate human sympathy, she becomes what her Master would call "a whited sepulchre filled with dead men's bones."

May this Council spend many hours upon the mountain of Transfiguration with the Master. May it, the next hour of the same day, be found with Him, down upon the plain, healing men of their diseases. For there can be no real and abiding social service without its commensurate spiritual vision, and the one will be as real and abiding as the other is deep and reverent.

Let us then, determine to know nothing save Jesus Christ and Him crucified.

The Cross of Christ is the symbol of our faith; let us lift it up as the solitary hope of mankind and of its social salvation.

Let us go forth to carry the Cross in a burdened world.

And may we and all who have known its redeeming power, lead men to bow before it, that its light may uncover and dispel the sin, the selfishness, the sordid greed, cold indifference and heartless neglect of that world, that all men may lift it up, bear one another's burdens and so fulfil the law of Christ. For, if any man would come after Him, let him take up his cross and follow Him.

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